p. 6. German Church. Relative Strength
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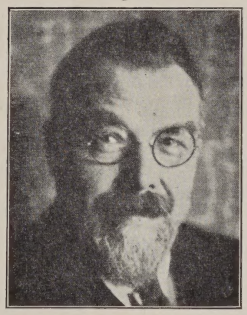
Federal Council BULLETIN

Vol. XX, No. 8 October, 1937

MURIEL LESTER
of London



ADOLF KELLER
of Geneva

T. Z. KOO
of Shanghai

Leaders from Abroad for National Preaching Mission

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

GENERAL CONVENTION, PROTESTANT EPISCOPAL CHURCH
Cincinnati, Ohio.....October 6-20, 1937

BOSTON UNIVERSITY CONFERENCE ON PREACHING
Boston, Mass.....October 12-14, 1937

EASTERN INTERRACIAL CONFERENCE FOR WOMEN
Asbury Park, N. J.....October 14-15, 1937

ADMINISTRATIVE COMMITTEE, WORLD'S SUNDAY SCHOOL ASSOCIATION
New York, N. Y.....October 19, 1937

FEDERAL COUNCIL OF CHURCHES, COMMITTEE ON WORSHIP
New York, N. Y.....October 21, 1937

INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST
Columbus, Ohio.....October 26-31, 1937

CONFERENCE ON THE PROMOTIONAL WORK OF THE CHURCHES
Philadelphia, Pa.....November 20, 1937

ANNUAL MEETING, UNITED STEWARDSHIP COUNCIL
Philadelphia, Pa.....November 22, 1937

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, ANNUAL MEETING OF EXECUTIVE COMMITTEE AND ASSOCIATED GROUPS
Chicago, Ill.....February 4-12, 1938

TWENTIETH INTERNATIONAL CONVENTION ON CHRISTIAN EDUCATION
Columbus, Ohio.....June 28-July 3, 1938

GENERAL COMMITTEE, WORLD'S STUDENT CHRISTIAN FEDERATION
Japan.....September, 1938

WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION
China.....October, 1938

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SAMUEL MCCREA CAVERT, *Editor*

AENID A. SANBORN, WALTER W. VANKIRK } *Associate Editors*

CHARLES S. MACFARLAND, *Book Review Editor*

BENSON Y. LANDIS, *Business Manager*

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FEDERAL COUNCIL BULLETIN

A Journal of Religious Coöperation and Interchurch Activities

Issued Monthly, except July and August, by
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VOL. XX, No. 8 OCTOBER, 1937

THE EDITORIAL OUTLOOK

Return to the Church!

I return from the left wing political movement, from radical Marxism, from passionate secular idealism, which made me condemn the Church as conservative, as retarding progress, as martyring free spirits. I *return* to the Church! Why? Because these years of experience have taught me that the Church of the redeemed is the only great redeeming agency. The nucleus of any effective movement against war, against a social order based on the spirit and method of war, will have to be composed of those who by the grace of God, and insight into the meaning of the Cross, have renounced the spirit of war; first in their own hearts and then, and therefore, in all relationships of life; of those who know the overcoming power of prayer and humility and sacrifice; of those who are not led astray by the will to dominate or destroy anyone, because Christ lives in them. The Church often fails in this, but I see no other agency doing it at all. That is why I return to the Church.

A. J. MUSTE,
newly appointed minister of Labor Temple, New York

The Evangelism for Our Day

The renewal of the National Preaching Mission this month is an occasion for rethinking what it is that the Church has to offer to mankind through the Christian Gospel. A clear understanding of its own faith is a prime necessity for the Church at a time when the world is confused in its thinking and uncertainty is its marked characteristic.

Hosts of men today are questioning whether the Christian's belief in a Living God Who has revealed Himself in Jesus Christ is valid. Other multitudes, explicitly or implicitly, deny such a faith. The Communist who regards the whole course of history as determined by economic forces denies the faith openly. The Fascist who makes nation or race the final and absolute object of loyalty denies the faith less openly but none the less fatally. The ideologies of both Communism and Fascism are virtually theologies, interpretations of the meaning of human life which are rivals of Christianity. They can be met only by a firm grasp of the truth which the Christian holds concerning the ultimate nature of man's origin and destiny in God.

No evangelism can be adequate for our day which offers a diluted Christianity or reduces the Christian religion to an expression of the cultural values of our civilization. Such a conception of Christianity might have seemed satisfactory at a time when social progress was superficially assumed to be almost automatic. To speak "as a dying man to dying men" seemed unrealistic to such a generation. Today we know that civilization cannot in itself achieve its own salvation. We know now that we have a Gospel, "Good News," only as we have a word "from the Beyond" for the predicament which man creates for himself by his sins, personal and social. In the words of Pope Leo's Encyclical on the Conditions of Labor, "There is nothing more useful than to look at the world as it really

is, and at the same time look elsewhere for a remedy to its troubles." To urge people to be good is no gospel. We have Good News only when we can help people see that there is superhuman power to which they can relate themselves, only when we enable them to find in Christ the redeeming grace of God available and sufficient for their needs.

As to what constitutes a vital evangelistic program for our day, at least five things can therefore be said.

1. A vital evangelism will emphasize the note of witness. As Principal John Whale insists, Christianity is alert and alive only when it is a "witnessing Christianity." It will witness to the fact of God as the supreme and inescapable reality. It will witness to what He has done for us in Jesus Christ, to what He can do for us today. We have to bear our witness to those already in the Christian Church, since so many who bear the name of Christ have the most meagre understanding of the Christian faith. We have to bear our witness to those outside since so many are wistful for a way of salvation both for their personal lives and for society and do not know where to find it.

2. A vital evangelism, as A. J. Muste has been reminding us in the light of his own excursion into the fields of radical political and economic experiment, will make it clear that "there is no such thing as salvation by any merely external process." Even if we found Utopia delivered at our door tomorrow morning, human sin would wreck it by nightfall. We need new social techniques and social reconstruction —need them desperately—but most of all we need changed lives, lives which are no longer self-centered because they have found their true center in God and His purpose for the world.

3. A vital evangelism will claim the whole of human life for Christ. Any message of "salvation" which is not seen to be relevant to the ethical chaos, the moral wrongs, the social injustices of our day will be ignored by the most thoughtful men, and it deserves to be ignored. Unless Christianity means something of first importance for securing better homes for those now doomed to live in slums, putting our economic order on a more brotherly basis, transcending our racial antagonisms, and overcoming the horror of war, it simply does not have the redemptive power which we claim for it. To believe in Christ is to take Him as Lord. To take Him as Lord at all means to make Him Lord of all. That we fail to do if we exempt any aspect of human relationships from His sway.

4. A vital evangelism will sound the note of decision. Men do not *drift* into right relations with God. They do not become disciples of Christ simply by praising Him and singing about Him. They do not enter into citizenship in the Kingdom of God merely by reflecting the vague social idealism of the day. They have to choose. The desperate plight of the world today, the sense of crisis and of urgency, should restore in the Church the emphasis on a positive decision of the will and on unqualified commitment to Christ. As Dr. Buttrick puts it, we must "preach for a verdict." In an hour when the "militant godless" aggressively call men to their ranks, when Fascist emissaries dramatically summon youth to follow all-too-human dictators, the Church would be false both to its birthright and its opportunity if it did not challenge men to make the one decision which will set their feet on the true way of life.

5. A vital evangelism will be a coöperative and united evangelism. A united approach is demanded not merely as a matter of practical efficiency but as an expression of the unity of our faith. The only *saving* things in the Christian religion, the things which the churches can really be evangelistic about, are the great central affirmations which they hold in common about God and His revelation in Jesus Christ our Saviour. We need always to remember that our Lord Himself is our authority for regarding unity as essential to successful evangelism, for He prayed that we may be one in order "that the world may believe."

Concerning Things Rural

The Church Times of London in a recent editorial says that "the leaders in Church and State do not seem to care" about the people who live on the land and in the rural communities of Eng-

land. One wonders how far the generalization applies in the United States. Of the "care" of the churches as a whole about the country church one cannot write confidently.

A well-known city minister once said that he never read anything rural in the religious press —he left that to the rural ministers. His name is legion. But he reveals his lack of good churchmanship just as much as does the rural minister who never reads anything about the city church. What happens in the country is of concern to all of the churches, for institutional reasons if for no others, since rural areas have been consistent "feeders" of city congregations and most ministers come from country churches.

This year the groups interested in missionary education have "The Church and Rural Life" as one of the main themes. This presents an unusual opportunity to consider anew the spiritual contributions which the countrymen daily make. Is it not about time that we honored the little churches in the little places? The last religious census of the federal government recorded 175,000 congregations in places of less than 2,500 population, and about 75,000 churches in larger places.

There is a good deal of evidence that the church and the family are more rural than urban institutions. The farmers of the nation have led the way in the promising social experiment of organizing coöperatives. They are now in the midst of "learning conservation" in ways that city people are not. They are the custodians of the land, those who call out its bounties—often for a song—in these days when much of the earth has become the landlord's and the lendlord's.

The American farmer and his family need a vital and alert church. We are not doing what we should to help him have it. There is still time to mend our ways. We now have the facts. We know something about the needs. By giving positive leadership in reorganizing rural churches on a coöperative basis we could do much to help them fulfill their mission to the families on the land.

"I Believe in the Holy Catholic Church"

One of the most important outcomes of the Oxford and Edinburgh Conferences has been a new vision of what it means to belong to "the Holy Catholic Church." Many who went to the conferences with a meagre sense of the significance of the Church came back as "high" churchmen. They no longer think of the Church as a casual association of like-minded individuals; they now regard it as the corporate fellowship in Christ apart from which no one can come to a full Christian experience. They no longer think of the Church as just a plan of human devising; they see it now as a super-natural thing, the continuation of the Incarnation of our Lord, divinely created to carry on His work in the world. They no longer conceive it as merely a contemporary institution but as a fellowship which spans the ages and gives the Christian of today a place in the apostolic succession of faith and worship and life. They no longer speak of the Church as a merely local or denominational thing; it has become for them the Living Body of Christ throughout the world, embracing men of every race and nation in one universal community of His love.

For many Protestants this experience of finding that they are also Catholic is a matter of great moment. It means a corrective of excessive individualism. It means also the possibility of a new unity between those who emphasize the Protestant witness and those who deeply cherish the Catholic heritage.

A particular result which we hope for from this heightened appreciation of "the Holy Catholic Church" is the coöperation of the Eastern Orthodox bodies with Protestant bodies in the Federal Council. Our Orthodox brethren have always firmly adhered to the Catholic conception of the Church and have done so without setting up a papacy or cutting themselves off from association with other Christians. In Europe they have long participated in the World Alliance for International Friendship through the Churches and in both the "Life and Work" and "Faith and Order" movements. We should count it a great step toward a larger unity if the Orthodox Churches in America should now give an affirmative answer to the invitation to membership in the Federal Council.

German Church Braces to Meet Attacks

By EDWARD EWART TURNER

(This article, furnished by the N.C.J.C. News Service, is from the pen of the former minister of the American Church in Berlin, who has just returned from a visit in Germany)

THE Evangelical Church of Germany is planning to call a National Confessional Synod to clarify the issues of the struggle between Church and State. A Lutheran bishop proposed the holding of such a National Synod; the idea has met with wide approval throughout the Confessional Church. It will be the purpose of this National Confessional Synod to define Christian faith, to define the terms on which Christians can remain loyal to a State, and to issue a solemn warning to National Socialism against interfering with church doctrine and organization. A kind of final appeal will be made to the Third Reich to relinquish its self-appointed guardianship of the total mind and soul of German youth. The stiffening of the Protestant resistance this summer is a sign that wide sections of the Church feel that National Socialism has betrayed the millions of Christians who voted Hitler into power.

There are 18,000 pastors in the German Evangelical Church. Of these less than 2,000 now align themselves with the radical German Christians, the group that wants to national-socialize Christianity. Martin Niemöller's oppositional movement now embraces 5,000 pastors, who resist the State when it invades the territory of life philosophy and church organizational freedom. Another 6,000 pastors are moderates who feel that the State will allow a future for orthodox Christianity; but if the State further endangers Christianity they will cast in their lot with the 5,000 pastors around Niemöller. Together, the 5,000 oppositional pastors and the 6,000 moderates constitute the Confessional Church: 11,000 pastors who stand firmly on historic Christian faith, determined to resist to death any move to alter or remove Christian doctrine.

During July and August I interviewed leaders and the rank and file of the Confessional Church in various parts of Germany. All of them sought to impress on me their earnest desire to remain loyal to the State. The vast majority welcomed the rise of Hitler and credit him with enormous service to the Fatherland in abolishing unemployment, removing the Versailles treaty, restoring German morale, and uniting the country politically. Had the revolution been accomplished without introducing a pagan secular philosophy and without minority groups wrecking the church organization and creed, the German Church would be marching in step with National Socialism as Catholicism does with Italian Fascism.

Events in Germany have finally convinced large sections of Catholic and Protestant leadership that National Socialism intends to erect itself as the sole religion for all Germans. Naziism is choosing to support its Labor Leader, Dr. Ley, when he states: "The party claims the totality of the soul of the German people. It can and will not suffer that any other party or point of view dominate in Germany." Hitler will tolerate Christianity only in so far as Christianity submits to Nazi doctrine. This is the key to the understanding of the struggle between Church and State in the Third Reich.

Three factors lead Christians in Germany to this conclusion. First, the public statements made by Nazi leaders and the doctrines being taught the youth in party organizations and at school. Second, the attempts to destroy the church administrations that refuse to replace Christian faith with Nazi ideology. Third, an increasing pressure on individuals to demonstrate party loyalty by leaving the church.

The three points which I have mentioned summarize the concern of the confessional pastors for the spiritual life of Germany.

First, they are faced by the statements and doctrines advocated by those who represent the party. Hitler's own Minister for Church Affairs, Dr. Kerrl, bluntly asserted on February 13, 1937, "The question of the Divinity of Christ is ridiculous and inessential. A new authority has arisen as to what Christ and Christianity really are—Adolf Hitler." Even more clearly the substitute religion of race stands out in the writings of Alfred Rosenberg, the man whom Hitler declares to be the thinker he most respects in National Socialism. The Church accuses National Socialism of indoctrinating German youth with Rosenberg's racial mysticism. Moderate Nazis reply that Rosenberg's views are private, not official. These moderate Nazis have always been embarrassed when asked to explain why Rosenberg has been appointed "Reich Leader for the Education of the Party." This year's Party Congress at Nuremberg brings even a more embarrassing revelation. On September 7 Hitler awarded Alfred Rosenberg the first prize for accomplishment in German art, science, and literature. Coming at this time, the award of the 100,000 mark prize to the ace Nazi pagan philosopher serves as eloquent answer by Hitler to the embattled Christians.

A second group of facts which makes it seem that the Nazis want to replace Christianity concerns the destruction of church administrations which refuse to adulterate Christian faith. Of the 28 regional churches in Germany only eight have escaped this assault; the others have had their legal church administrations deposed by Nazi party interference. Except for the small district of Lower Silesia the whole Evangelical Church of Prussia, number-

ing 17,000,000 members, has had its church organization dissolved by State interference. Since the majority of pastors and people oppose this State aggression the temporary organization known as the "Confessional Church" has been brought into existence to maintain church administration.

The third factor which convinces Christians in Germany that Naziism seeks to become a substitute religion is the pressure on individuals to demonstrate party loyalty by leaving the Church. The idea begins even in the schools. One parent showed me the notebook of his fourteen-year-old son where he had written from his teacher's dictation: "When a person is in his teens he can remain religious and still eliminate Christianity from his life, without having to let his parents know." So many party members are leaving the Church that the State has forbidden pastors reading the usual lists of resignations from church membership; it reveals too obviously a tendency which is officially promoted but not desired to be brought to public attention.

This coming winter will see confessional churchmen opening a broad offensive of a dual nature; negatively, against the increasing State interference, and positively, in the proclamation of the gospel. If decrees and prohibitions are leveled against them they will ignore these, quoting the words of Peter which have become a church slogan in Germany, "We must obey God rather than man."

I return from Germany this year feeling that Christianity and National Socialism are both more firmly rooted in the nation than in any previous year. The Christian Church is braced; it senses where the issues lie

Again—The National Preaching Mission

ON September 26, the National Preaching Mission started its autumn schedule in Salt Lake City, Utah. Plans have been laid during the last eight months to carry on with full vigor the program of the Mission and to bring to this important intermountain area, for which Salt Lake City is the natural center, a united interpretation of the message of the Christian Gospel.

This marks the beginning of the final phase of the two-year effort to carry the National Preaching Mission across the country. The magnitude of the task will be appreciated when it is realized that at the close of 1936, after twenty-eight major centers of population had been visited, twenty-nine of the states had had no national mission. In the spring of 1937, two more states were visited when the Mission went to Denver, Colo., and Minneapolis-St. Paul, Minn. Nine more states will be reached this autumn in the schedule, printed in the BULLETIN of last month, covering, between September 26 and December 5, the following cities: Salt Lake City, Utah; Portland, Me.; Albany-Schenectady-Troy, N. Y.; Charleston, W. Va.; Cincinnati, O.; Richmond, Va.; Nashville, Tenn.; Shreveport, La.; Tulsa, Okla; Wichita, Kan.; Quincy, Ill.; Jacksonville, Fla.

All these missions will continue for four days each. The program includes special meetings for ministers, for women, for laymen and for youth, and a series of educational seminars each afternoon, in addition to great popular gatherings. Scores of other cities will be reached through one-day and two-day missions, and thousands of local churches, it is expected, will be stimulated to hold parish missions of eight days each.

The present list of missioners includes six from other countries. Miss Muriel Lester, of London, and Dr. T. Z. Koo, of Shanghai, who rendered such valuable service to the Mission last year, will be helping for a portion of the time. Professor Adolf Keller, of Geneva, Switzerland, an eminent ecumenical leader of Europe and an active participant in the Oxford and Edinburgh conferences of the past summer, will be with the Mission from Portland on. Another outstanding figure of the conferences, the Rt. Rev. V. S. Azariah, Bishop of Dornakal, India, will speak in the Albany-Schenectady-Troy Mission. Dr. Francis C. Wei, of Wuchang, China, President of Central China College and a delegate to Oxford and Edinburgh, will be present in two missions. The Very Rev. Richard Roberts, of Toronto, Canada, minister of the Sherbourne United Church and formerly Moderator of the United Church of Canada, will be at the Albany-Schenectady-Troy Mission.

Among the missioners from the United States are a substantial number who served with the Mission last year. Included in this number are:

Rev. Oscar F. Blackwelder, Church of the Reformation (Lutheran), Washington, D. C.

Rev. Karl Morgan Block, St. Michael's and All Angels Protestant Episcopal Church, St. Louis, Mo.

Rev. Roy A. Burkhart, First Community Church, Columbus, O.

Rev. George A. Buttrick, Madison Avenue Presbyterian Church, New York.

Bishop Ralph S. Cushman, of the Methodist Episcopal Church, Denver, Colo.

Rt. Rev. Benjamin D. Dagwell, Protestant Episcopal Bishop of Oregon.

Rev. Monroe E. Dodd, First Baptist Church, Shreveport, La.

Rev. William Hiram Foulkes, Newark, N. J., Moderator of the General Assembly, Presbyterian Church in the U. S. A.

Rt. Rev. James E. Freeman, Protestant Episcopal Bishop of Washington, D. C.

Rev. Franklin C. Fry, Evangelical Lutheran Church of the Holy Trinity, Akron, O.

Harry N. Holmes, Executive Secretary, World Alliance for International Friendship through the Churches.

Rev. Douglas Horton, United Church of Hyde Park, Chicago, Ill.
Rev. Willis J. King, President, Gammon Theological Seminary, Atlanta, Ga.
Dr. John R. Mott, Chairman, International Missionary Council.
Rev. Joseph W. Nicholson, Professor at Talladega (Ala.) College.
Mrs. Grace Sloan Overton, Ann Arbor, Mich.
Rev. Carl C. Rasmussen, Luther Memorial Church, Washington, D. C.
Rt. Rev. Robert Nelson Spencer, Protestant Episcopal Bishop of Western Missouri.
Hon. Francis B. Sayre, Assistant Secretary of State, Washington, D. C.
Mrs. Harper Sibley, Rochester, N. Y.
Rev. Channing H. Tobias, National Council of the Young Men's Christian Associations.
Rev. George W. Truett, First Baptist Church, Dallas, Tex.
Rev. Walter E. Woodbury, Commission on Evangelism, American Baptist Home Mission Society.

The new missioners for this year include:

Rt. Rev. John T. Dallas, Protestant Episcopal Bishop of New Hampshire.
Rt. Rev. Thomas C. Darst, Protestant Episcopal Bishop of East Carolina.
Rev. A. W. Fortune, Central Christian Church, Lexington, Ky.
Rev. Ivan M. Gould, Associate Director, Young People's Work, International Council of Religious Education.
Rev. Elmer G. Homrighausen, Carrollton Avenue Evangelical and Reformed Church, Indianapolis, Ind.
Rev. Edgar DeWitt Jones, Central Woodward Christian Church, Detroit, Mich., President of the Federal Council of Churches.
Rev. Edward D. Kohlstedt, Secretary, Methodist Board of Home Missions and Church Extension.
Rev. C. Oscar Johnson, Third Baptist Church, St. Louis, Mo.
Rev. Cleveland Kleihauer, Hollywood Beverly Christian Church, Hollywood, Calif.
Mrs. Imogene McPherson, Secretary for Weekday Religious Education, for Greater New York Federation of Churches.
Bishop Charles L. Mead, of the Methodist Episcopal Church, Kansas City, Mo.
Rev. A. J. Muste, Labor Temple, New York.
Rev. Joseph Fort Newton, St. James' Protestant Episcopal Church, Philadelphia, Pa.
Rev. Daniel A. Poling, The Baptist Temple, Philadelphia, Pa.
Rev. Norman Vincent Peale, Marble Collegiate Church, New York.
Miss Ruth Seabury, Secretary for Education, American Board of Commissioners for Foreign Missions.
Rev. Frederick F. Shannon, Central Church, Chicago, Ill.
Rev. W. Angie Smith, First Methodist Episcopal Church, Birmingham, Ala.
Rev. Walter H. Traub, Kountze Memorial Lutheran Church, Omaha, Neb.
Rev. Harold Tribble, Southern Baptist Theological Seminary, Louisville, Ky.
Rev. Charles R. Zahniser, Boston University School of Theology.

The publicity directors who will travel with the missioners are Rev. Coe Hayne, of New York, whose services are donated by the Northern Baptist Convention, and Rev. Paul Patton Faris, of Philadelphia, who serves under a like arrangement with the Presbyterian Church, U. S. A. The Mission continues under the leadership of Rev. Jesse M. Bader of the Federal Council as National Director, with Rev. Deane Edwards as Associate Director.

Enlarged Program of Religious Radio

BEGINNING on October 1 a new feature in the program of religious radio is being sponsored by the Federal Council of the Churches of Christ in America, over national networks, in coöperation with city, county, and state federations of churches throughout the country.

At the invitation of the National Broadcasting Company the Council has initiated a new program for noon every weekday under the general designation of "Time for Thought." In addition to the two regular programs of religious worship on Sunday which have been broadcast for several years there will now be a daily program of a rather different character from 12:00 to 12:15 every weekday of the year. These noonday messages will be inspirational and educational in character, addressed particularly to the public.

Under the new plan the same speaker will be heard each Monday for a period of three months; another speaker each Tuesday, another each Wednesday, and so on through Saturday.

The Saturday evening program will continue as hitherto. The periods of daily morning devotions will no longer be given over national networks. The responsibility for providing these devotional services at the beginning of the day will be left with the state and local councils. A special reason for this change is that on account of the three hours' difference in time between the Atlantic and Pacific Coasts a program which is broadcast at eight o'clock Eastern Standard time is too early to secure audiences in the areas which operate under Central, Mountain, or Pacific time.

Beginning October 1, a series of 41 programs each month will be sponsored by the Federal Council, all over national networks. The full schedule for October, as announced by Frank C. Goodman, Executive Secretary of the Department of Religious Radio, is as follows:

Sunday—Dr. Ralph W. Sockman, in "The Radio Pulpit," 10:00 to 10:30 a.m., WEAF and Red Network.
Dr. Harry Emerson Fosdick, in "National Vespers," 4:00 to 4:30 p.m., WJZ and Blue Network.

Monday Noon—Dr. Ralph Emerson Davis, in "Making Use of Religion," 12:00 to 12:15, WJZ and Blue Network.

Tuesday Noon—Dr. John Sutherland Bonnell, in "Our Spiritual Life," 12:00 to 12:15, WJZ and Blue Network.

Wednesday Noon—Dr. William Thomson Hanzsche, in "The Trail Finder," 12:00 to 12:15, WJZ and Blue Network.

Thursday Noon—Dr. Alfred Grant Walton, in "The Church in the World Today," 12:00 to 12:15, WJZ and Blue Network.

Friday Noon—Dr. Leslie Bates Moss, in "At Home in the World," 12:00 to 12:15, WJZ and Blue Network.

Saturday Noon—Dr. George Stewart, in "The Call to Youth,"

12:00 to 12:15, WJZ and Blue Network.

Saturday Evening—Dr. Norman Vincent Peale, in "The Art of Living," 6:45 to 7:00, WEAF and Red Network.

Attention is called to the fact that the program on Friday noon in which Dr. Leslie B. Moss is speaker provides a popular interpretation of the world mission of Christianity. The Foreign Missions Conference of North America coöperates in this presentation.

The Churches and the Far Eastern Situation

A JOINT message on the attitude of the churches toward the Far Eastern situation was adopted by the Federal Council's Executive Committee and the Committee of Reference and Counsel of the Foreign Missions Conference of North America during the last week in September. The following concrete suggestions were made:

"The Church should declare its horror that in these days any government should resort to war, declared or undeclared, as a means of obtaining political or economic advantage. No claim that such has been the practice of nations in former times can be permitted to obscure the fact that practically all nations have solemnly pledged themselves to use only the reasonable ways of peaceful negotiation for the righting of wrongs. We may ask the nations of the world to unite in finding ways of establishing international morality and respect for treaty commitments. We should raise our voices in condemnation of the ruthless slaughter of innocent men, women, and children with the purpose of terrorizing peoples into submission to alien governments.

"The Church should lead in arousing public opinion to support the government in transforming a policy of irresponsible isolationism into one of active participation in the organizing of the political and economic forces of the world for the purpose of establishing justice and goodwill. In urging such a proposal, we repudiate the thought that reliance upon 'power-relationships' is involved. We strongly endorse the principles upon which right international relations may be maintained as described in the statement issued by the American Secretary of State on July 16. We view with gratitude the willingness of the American government to collaborate with the Advisory Committee on the Far East appointed by the League of Nations.

"The Church should recognize the difficult position in which its members in Japan and China find themselves today. To strengthen the bonds of Christian fellowship throughout the world should be our earnest effort, and in these days we should not fail to demonstrate the reality of our sympathy with those suffering the terrors of war. To their support, Christians everywhere should devote all practical aid. In our prayers to God they should be constantly remembered.

"The Church should understand more clearly the importance of its missionary enterprise and provide more adequately for its support. This is a time in which missions everywhere and especially in Japan and China should have the loyal and undiminished coöperation of every Christian. The failure of Christians to witness effectively throughout the world to the realities of their faith is one of the causes of our present distress. The Gospel is the word of God to suffering, distraught humanity. To witness to that Gospel now in every land with renewed devotion is a call to all the followers of Jesus Christ.

"The Church must translate its testimony into deeds of mercy. The suffering cries of multitudes of children, of wounded men, of homeless refugees, of sick and hungry people must be answered not only by words of pity but by the self-sacrificing pouring out of the resources of love and service. The Churches should make an effective appeal for relief funds to be administered through their own and other appropriate agencies.

"The Church must testify to its faith in the reality of the Kingdom of God. In these days of grievous trouble we are not without hope, for we believe in God. To Him we turn in earnest prayer and in faith that the world belongs to God. 'To believe in His power and love is not to escape from reality but to stand upon the rock of the only certainty that is offered to men.' There comes a call to the Church 'to work for the manifestation of the new divine order which appeared in the Cross and Resurrection of the Son of God.'"

A supplementary statement issued by the Federal Council itself deals more directly with the political aspects of the present crisis. It says:

"We undertake a statement regarding the situation in the Far East with a deep sense of participation in actions and attitudes which have helped to create the present tragic debacle. But we cannot make humility an escape from moral responsibility. We are clear in our conviction that we must say not only what we have a moral right to say but what Christian principles demand. In this spirit we must state without equivocation the conviction that the action of Japan in invading China and bombing helpless non-combatants violates every principle of international justice and of regard for human rights as well as those Christian principles by which we must all be judged."

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With a fresh drive of anti-Semitism enroling more than a million people in the United States, Christians must face the problem. Dr. Leiper has called this book one "for all who love Americanism and desire to preserve its blessings of religious and political liberty." A scholarly survey of the origins of anti-Semitism, prevalent misunderstandings, and the need for re-education in attitudes. *Cloth,* $1.50

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Appeal for Needs of Weaker Churches

THE cluster of ecumenical meetings in Great Britain this summer was augmented by the meeting of the International Executive Committee of the Central Bureau for Relief of the Evangelical Churches of Europe at Cambridge, England, August 19 to 23. The visiting representatives and committee members were most hospitably entertained at Ridley College (Church of England), where Principal and Mrs. Gibson showered gracious attentions upon them.

Two things stood out clearly from the information brought together: first, the interaction of State upon Church and Church upon State, and the problems, tensions, and even tragedies produced thereby, particularly in those countries where religious minorities are also racial minorities; second, the tensions still existing between Church and Church, illuminating the fissures which run between the various branches of the Church of Christ. While it was most gratifying to have received the praise of the Oxford Conference and an endorsement which amounts practically to a new mandate, it was necessary to face the fact that much intolerance of non-conformity still exists among churches as well as nations, and that the growth of the feeling of mutual evangelical responsibility for weaker churches of other creeds has not made the progress which was hoped for when the Central Bureau was founded in 1922.

The crucial question now is whether the ecumenical movement will be able to lead the Churches into the practice of tolerance and coöperation or whether they will merely "confer." Will the sense of belonging to a world-wide fellowship, which was so strongly felt at Oxford, permeate our church constituencies sufficiently to meet the need of practical help for weaker and oppressed communions? Are the impoverished groups to have the priceless assurance that their burdens are being shared by other stronger groups in the Christian family?

The suggestion is again made by the Central Bureau to observe Reformation Sunday as an occasion for considering the problems of the weaker evangelical churches, and making it a very practical "Ecumenical Day" by devoting the offerings toward the relief of distressed minorities or other evangelical groups in need. It is hoped that the answer in 1937 may be an augmented one.

The program for 1937, which was set up by the American Office of the Bureau in advance of the International meeting, may be had, on request, from the Secretary, Miss A. H. Froendt, 297 Fourth Avenue, New York.

Will You Save these CHILDREN from LEPROSY?

THESE tiny tots have contracted the deadly scourge, Leprosy upon their little bodies. Ahead lie years of creeping illness, ostracism, fear, shame, and possibly death—unless they can be taken into a Mission Home for Lepers. In that case they can have the loving care of Missionary Doctors and nurses and come to know the *"Greatest of All Healers—Jesus Christ."*

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Next Chapter in Race Relations

Much interest is being shown in two interracial conferences which will be held this fall under the auspices of the Church Women's Committee of the Federal Council's Department of Race Relations in coöperation with the Council of Women for Home Missions and the National Council of Federated Church Women. The Berkeley-Carteret Hotel in Asbury Park, N. J., will be the meeting place for the first conference on October 14 and 15; the second will be held at the North Shore Hotel and the First Congregational Church in Evanston, Ill., November 29 and 30. These gatherings are being held to bring church leaders together to plan methods for conserving the interest which was aroused by the mission study of the Negro in America and for moving forward into new areas of thought and action in race relations. Miss Muriel Lester of Kingsley House Settlement, London, will be the key speaker at both conferences. The program includes brief reports from church agencies on their policy and program of interracial work and a period of informal discussion in small groups for the sharing of experiences and making plans for future work.

Among the speakers who will assist in these conferences are Miss Dorothy Height, vice-chairman of the National Christian Youth Movement; Miss Hulda Niebuhr of Madison Avenue Presbyterian Church, New York; Mrs. Josephine Humble Kyles of the A.M.E. Zion Church; Miss Ina Corinne Brown, formerly an executive of the Southern Methodist Church; Mrs. Marguerite H. Bro of the Congregational-Christian Council for Social Action; Miss Etta Mai Russell and Mrs. Frank A. Linzel of the Washington, D. C., Federation of Churches, and Mrs. H. Norman Perkins of Germantown, Pa.

In addition to delegates who represent the coöperating groups the attendance of all church women is invited. Miss Katherine Gardner of the Federal Council of Churches, 297 Fourth Avenue, New York, is executive of the conferences.

Christianity and Mental Hygiene

"Christianity and Mental Hygiene" was the theme of a significant conference held at Happy Valley, Lisle, N. Y., September 7-12, under the joint auspices of the National Committee for Mental Hygiene, The Federal Council of the Churches of Christ in America, and the National Council on Religion in Higher Education. The leadership of the conference included Dr. Samuel W. Hartwell, Professor of Psychiatry at the Buffalo University Medical School; Dr. John K. Benton, Professor of Philosophy and Psychology at Drew University; Dr. Harry Bone, Consulting Psychologist of New York City; Dr. Edward W. Humphreys, Director of Research at the New York State Institution for Children at Letchworth Village, N. Y.; Rev. Otis Rice, Instructor in Pastoral Psychiatry at the General Theological Seminary, and Rev. Seward Hiltner, Executive Secretary of the Council for the Clinical Training of Theological Students.

Fifty persons were in attendance, coming from many different states and institutions. The membership included college teachers, ministers, specialists in children's work and other forms of religious, educational and social service. The themes discussed bore upon the relations of mental hygienists and religious workers: their aims, emphases, techniques and mutual aids to one another as well as to patients and parishioners.

Rev. and Mrs. Richard H. Edwards, of Cornell University, and the National Council on Religion in Higher Education acted as hosts to the conference.

Armistice Message Faces Realities

War news dominates the headlines. Easy talk about peace is now impertinent. What have the churches to say today?

The Armistice Message of the Department of International Justice and Goodwill is addressed to the problem of the churches' responsibillty in a world distracted by war and the threat of war. Many ministers are seeking help to discover what that responsibility is. Should Christians participate in war? What should the churches do during war? What steps toward a more just and peaceful society of nations should the churches advocate? On these vexing questions the Oxford Conference report is quoted.

The Message also includes a pronouncement on the Far Eastern conflict in which the Foreign Missions Conference of North America concurs. Such a joint statement by the Conference and the Federal Council is extraordinarily interesting and valuable for all church people who are distressed by the tragic events in China.

Portions of the Message are suitable for use in Armistice Sunday services. Some churches distribute it to the entire congregation. Single copies or quantities may be obtained from the Department for five cents a copy with reduction for large orders.

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Church Women Elect

At the annual meeting of the National Council of Federated Church Women, held at Lake Geneva last July, Miss Daisy June Trout was elected President and will also serve as the executive of the organization. Miss Trout is an ordained minister of the Disciples of Christ; for several years headed the Department of Home Missions of the United Christian Missionary Society; has been a General Secretary of the Y.W.C.A. in Racine, Wis.; Lansing, Mich.; Topeka, Kan., and St. Joseph, Mo. During her more recent work with the Y.W.C.A. in Seattle she has served as the Vice-President of the Seattle Council of Churches and Christian Education and has been Director of Adult Work for the Washington State Council of Churches and Christian Education.

The new office of the National Council of Federated Church Women will be at 6200 South Kenwood Avenue, Chicago, Ill.

Goodwill Congress at Boston

Lord Robert Cecil of England, who with President Woodrow Wilson and General Jan Christian Smuts wrote the covenant of the League of Nations, is one of the more than 30 speakers announced for the November 7-11 Goodwill Congress at Boston sponsored by the World Alliance for International Friendship Through the Churches.

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Commission on Unity Begins Work

The new Commission for the Study of Christian Unity began its work on October first under the chairmanship of Dr. Ivan Lee Holt, of St. Louis, President of the Federal Council of Churches during the past biennium. The Executive Secretary is Dr. H. Paul Douglass, widely known as one of the foremost American scholars in the field of American religious life and organization.

A preliminary meeting of those members of the Commission who have already been appointed was held on September 24 to take counsel concerning policies and program, especially in the light of the World Conferences on Life and Work and Faith and Order held at Oxford and Edinburgh last summer. The Commission will endeavor to carry on an intensive educational program within its own constituency designed to "produce attitudes favorable to an advance in unity and readiness to give open-minded consideration to whatever plans seem most promising."

In its effort to strengthen the spirit of Christian unity in all denominations the primary method which will be followed will be that of the collection and popular dissemination of information concerning the conditions which create the demand for a greater unity, the important progress which has already been made and the proposals which are being put forward by thoughtful students of the life and structure of the Church. Dr. Douglass especially cherishes the hope that something effective may be done to build the new concern for unity into the educational program for young people in the churches.

Red Cross Roll Call

The next annual Roll Call of the American Red Cross will begin on Armistice Day, November 11, 1937, and continue through Thanksgiving Day, November 25. The coöperation of all church members in supporting this great humanitarian enterprise is asked.

Northfield Report

The report of the Council on Evangelism held at East Northfield, Mass., June 21-25, has appeared in the form of a booklet of 88 pages and is an invaluable source of stimulating material on both the message and method of evangelism. It reprints the substance of the addresses by Principal John S. Whale, President John A. Mackay, Dr. John R. Mott, Rev. A. J. Muste, Rev. Douglas Horton, Rev. Albert W. Beaven, Rev. William Hiram Foulkes, Rev. William Lloyd Imes and Rev. John McDowell.

Single copies may be secured for 50c each, with special rates for larger orders, which should be sent to Albert E. Roberts, East Northfield, Mass.

Churchmen Visit Oxford Coöperatives

During the World Conference on "Church, Community and State," held at Oxford, England, a trip was made to see the Consumers' Coöperatives. The party included over forty American churchmen and was led by Rev. Allan K. Chalmers of the Broadway Tabernacle, New York. The party went through the grocery, butcher shop, furnishings and other departments, and then assembled in the board room where the general manager addressed them. Many questions were asked and answered and the delegation came away much impressed with this concrete illustration of the British Coöperative Movement.

Labor Sunday Messages

In spite of the fact that four different Labor Sunday Messages were issued this year, all designed to be read in the local church on Labor Sunday, the circulation of the Federal Council's Message broke all previous records, with a total of 46,000 copies. Sixteen thousand copies were in a form supplied for the first time this year, with the cover page blank, on which the local church printed its order of service and gave out copies to all members of the congregation.

CAUTION!

The Federal Council Bulletin regrets to learn that in the September issue it carried a small advertisement for a bulb-grower in Holland about whose standing serious question has been raised. We reprint, for the advice of our readers, the following paragraph from the *Rural New Yorker,* of September 25, about the firm in question:

"Jan Van Galen, bulb grower, Vogelenzang, near Haarlem, Holland, Europe, through the Lugdunum Advertising Agency of Amsterdam, advertised bulbs and offered a large assortment of 250 bulbs. He asks $1 for carriage and packing. Van Galen and the agency have a reputation of being entirely unreliable and considerable trouble has been reported with this dealer and his advertising and the proposition is considered a swindle. The Netherland Chamber of Commerce is taking the matter up with the Holland Government with a view to stopping the practice, and have suggested giving it wide publicity in order to save others from falling for the proposition."

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NEWS OF STATE AND LOCAL COÖPERATION

United Christian Council of Alaska

A United Christian Council of Alaska with representatives from the Congregational-Christian Churches, the Metlakatla Christian Mission, and the Methodist Episcopal Church has been organized and incorporated in the State of Illinois.

Formed on July 10, the Council will be an elastic, interdenominational group designed to promote closer coöperation among the participating denominations at work in Alaska. The sponsors hope and expect that other denominations will later join the Council. It marks a distinct advance in a coöperative approach to home missionary tasks.

"A number of practical developments have already emerged looking toward a more effective service for Alaska," the announcement states. "Among these is the launching of the Alaska Marine Mission to serve the vast, hitherto neglected territory on the Alaska Peninsula. The Marine Mission will now represent all of the coöperative agencies."

Dr. B. L. Myers, a Presbyterian layman, was elected President of the Council, Rev. H. B. Davies, Secretary, and Dr. E. D. Kohlstedt, Treasurer.

St. Louis Secures Remarkable Publicity

Leaders in the National Preaching Mission were greatly impressed by the extraordinary publicity given to the Mission by the press of St. Louis. The edition of the *St. Louis Globe-Democrat* for August 30, 1937, is another indication of the effective use of newspaper columns for the interpretation of religious work. A whole page was devoted to fascinating pictures of children in the Weekday Bible Schools sponsored by the Church Federation of St. Louis. Rev. Clark W. Cummings has this year succeeded Rev. Arthur H. Armstrong as Executive Secretary.

Washington, D. C., Has Director of Social Welfare

As a further development of its program for relating the churches of the city more effectively to the social work agencies in a coöperative program the Washington (D.C.) Federation of Churches has created a Department of Social Welfare and has called Rev. John L. Mixon to be its director. Mr. Mixon, who began his work on June 1, is a graduate of the Chicago Theological Seminary and of the School of Social Service Administration of the University of Chicago. He has had valuable experience as a minister and in case work and community organization. Mr. Mixon has worked out practical relations with the many social work organizations of the city and has especially devoted himself to the development of Welfare Councils in local churches, through which the unselfish spirit of the members of the congregations can be directed into channels of wise and practical helpfulness. His office has also become a central clearing house for the churches in the matter of relief. One of Mr. Mixon's objectives is to train members of local churches for competent volunteer service.

Wichita Has New Executive

The Wichita Council of Churches is rejoicing in the effective leadership of its new Executive Secretary, Rev. J. W. Meloy. Mr. Meloy was for several years a minister of the United Presbyterian Church at Bloomington, Ind., and also has a background of service as a missionary in India. He has come to his new task just in time to give direction to the plans for the preaching mission in Wichita.

Episcopal Cathedral Elects Non-Episcopal Canons

The Chapter of Washington Cathedral (Episcopal) has announced the creation of three new "Honorary Canonries" and the election of outstanding leaders in the cause of Christian unity as first incumbents. They are Rev. William Adams Brown, a Presbyterian, of New York; Dr. John R. Mott, a Methodist, of New York; and Dr. Douglas Freeman, a Baptist, of Richmond, Va.

These new appointments, according to Right Rev. James E. Freeman, have been made with the definite purpose of furthering Christian fellowship between the churches. The "Honorary Canons" are to be distinct from the regular "Residentiary Canons," who conduct the Cathedral's work and its public worship according to the

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Surprise, pleasure, satisfaction, and the stimulation of new thoughts await the reader of this new book. (*Cole Lectures*) $2

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Of all the religious books published this year only Dr. Luccock's received the unanimous vote of the committee of the *American Library Association* for a place among the forty-five most important religious books of the year. "Brilliant, rich in thought, put into pictures hard to forget."—*Dr. Jos. Fort Newton.* $1.50

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Ramsey County, Minn., Has Community School

For the twenty-third season the Ramsey County Sunday School Association, with Dr. R. W. Bowden as Executive Secretary, is offering a community training school dealing with the most important phases of religious education. The course continues for three terms, through winter and spring, and deals not only with the different age groups—children, young people, and adults—but also with such special interests as Christian family life, religious drama, the liquor problem, and the relation of the Church to social and international life.

"Schools of Christian Living" Major Project in Chicago

Sponsored by the Chicago Church Federation and its Department of Christian Education, "Schools of Christian Living" will be organized and conducted November 7-14 as an intensive successor to the National Preaching Mission. The Chicago schools will be held in conjunction with similar schools in large cities throughout the nation under the leadership of the International Council of Religious Education.

At the initial organization meeting of the general committee, Dr. Albert W. Palmer, President of the Chicago Church Federation, described the plan as "a project designed especially for laymen, enabling them to discuss and study, under competent leadership, what the fundamental purposes of the Christian Church should be, what its tasks and message are in the present age."

It is planned to have eleven schools meeting simultaneously in the Chicago area during the second week of November, each school offering definite courses of study with distinguished leaders, sessions being held every night during the week with registration available to all laymen and church leaders in each community.

Among the subjects which the schools will consider will be personal Christian living, Christian home and family life, the Church and its program, community issues calling for Christian action, and the mission of Christianity in the world. It is expected that the schools will culminate in several large evangelistic meetings.

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Each succeeding volume in the little "books on religion" brought out under the auspices of the Edward W. Hazen Foundation, makes one appreciate the great significance of saying the most profound things in brief and simple words. Miss Harkness' volume is a worthy successor to the three which have already appeared—which is high praise. For those inquirers who want to know what religion really means for the daily life, here is a persuasive and truly helpful answer. She takes such universal human interests as work, knowledge, love of beauty, friendship, and health, and shows what the Christian understanding of life contributes in each case. She then discusses the obstacles to religious living, in the secular environment, in the intellectual temper of our day, and in our personal attitudes. Concrete suggestions are given as to how to make a beginning in religious living and how to grow to mature Christian personality.

This is an especially useful book to commend to young people. S. M. C.

The Negro Genius

By BENJAMIN BRAWLEY

Dodd, Mead & Co. $2.50

This volume is supplementary to a little book written by the same author some years ago, "The Negro in Literature and Art." The treatise gives a description of the early writers in the "era of effort for freedom"; also examples of poetic art from

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● In this book Dr. Niebuhr, who has himself interpreted American religion sociologically, points out that American Protestantism is more than a collection of sects whose variations and growth may be explained in sociological terms. Both laymen and ministers will find in this book the basis for a quickened faith in the mission of American Protestantism. $2.00

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● A short forceful book for the contemporary man or woman who feels a need for God but is unable to find Him in current creeds, church organizations, or philosophies. The reader is asked to consult his own experiences and the experiences of others and in so doing, discover first hand, and therefore authoritatively, the reality that is God. $1.50

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1830 to 1865. From 1865 to 1890 the sermons and discussions of Africa by Alexander Crummel, poems by Frances Harper, and writings of a number of others evidenced distinctly higher quality of literary developments. Music and art during the same time gave the world the Fisk Jubilee Singers who made Negro folk music famous throughout America and Europe. The appearance of Blind Tom, a great pianist, and such vocal artists as Mme. Marie Selika, Flora Batson, and Sissieretta Jones gave evidence of genius within the group. Edward M. Bannister became Dean of the Art Colony in Providence, Rhode Island, and of the Rhode Island Museum of Art for a generation.

The author believes that Negro literature matured in the next three decades in the novels and short stories of Charles W. Chestnut, the poetry of Paul Lawrence Dunbar, the autobiography of Booker T. Washington, and the sermons and writings of Archibald Grimké. All four of these writers produced what will probably be permanent parts of American literature. During the same period music in the work of such men as Harry T. Burleigh, Will Marion Cook, and J. Rosamond Johnson, and painters like Henry O. Tanner and William E. Scott began to attract national and international attention.

Then followed what the author calls the modern period of "protest" and "vindication" since 1905, which includes essays of W. E. B. DuBois, the poetry of William Stanley Braithwaite, Langston Hughes, Claude McKay, Countee Cullen, and a number of lesser lights who express in both poetry and prose the rising tide of consciousness of oppression and democratic limitation of a rising race. The writer also takes note of developments in the drama and stage during this period with the description of the work of Willis Richardson and Randolph Edmund as writers and of Charles Gilpin, Richard B. Harrison, Rose McClendon, and Paul Robeson as histrionic artists.

One point which the author makes in his introduction develops another phase of a rather curious discussion. He says that white writers have attributed the artistic creations of Negroes to their white blood, holding that the "ability of individuals was in direct proportion to their white blood." The author says that this may be true in some cases but that we may now affirm that "such distinction as the Negro has won in the arts is due primarily to the black rather than the mixed element in the race." All this "bloody" discussion has no scientific foundation from the physiologists for any such sanguine assertions.

G. E. H.

The First Five Centuries

A History of the Expansion of Christianity—Vol. 1

By Kenneth Scott Latourette

Harper & Bros. $3.50

Surprising as it may seem, no one has hitherto undertaken to treat the entire spread of the Christian faith across the world and throughout the centuries. That lack Professor Latourette of Yale is now filling in six remarkable volumes, of which this is the first.

The present volume spans the period in which Christianity won the Roman Empire. Clear sign-posts are set up which enable one to keep the most important features of the horizon constantly in sight. The seven questions around which the historical material centers are as follows:

1. What *was* the Christianity which spread?

2. *Why* did Christianity spread?

3. Why has it suffered reverses at times and met only partial success?

4. By *what processes* did it spread?

5. What effect has Christianity had upon its *environment?*

6. What effect has the environment had upon *Christianity?*

7. What bearing do the processes by which Christianity spread have upon the relation of Christianity and its environment to each other?

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siveness, its adaptability at many points combined with its intransigence at other points. Down to the time of Constantine, its appeal was primarily to individuals and what it could do to introduce them to a new kind of life. Nevertheless, it had pronounced effects upon the social environment, especially in the abolition of gladiatorial combats, the amelioration of slavery, the creation of a new concern for the underprivileged, and the development of higher standards of family life.

After its recognition by the state, Christianity became a conservative force in an age of disintegration. The many compromises with "the world" led to the rise of monasticism as an effort to preserve Christianity from corruption, and it was chiefly by the monks that it was propagated in new areas.

At the close of the fifth century Christianity had become the religion professed by the majority in the most populous and cultured areas of mankind. "Never in the history of the race," the study concludes, "had so complete a religious revolution been wrought in so short a time among so large a proportion of civilized man."

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The Civilized Mind

By LYNN HAROLD HOUGH

Abingdon Press. $2.00

This collection of essays deals with an appraisal of Paul Elmer More, the place of theology in the life of culture, the Christian revelation as viewed by the so-called civilized mind, the message of Colossians, the relations between the university and the church, between liberty and law, between values and graces—as well as a number of other matters diverse but timely. The wide reading and unusually catholic experience of the author have equipped him to deal with his themes in a manner which always insures interest as well as profit.

So far as the book may be said to have a general theme it is the fulfilment of enlightened modern humanism in the Christian religion. The position is what might be called Evangelical Humanism, since the author always sees beyond the purely humanist assumptions to those which root themselves in the life of God and the faith of the believing man.

Rebel Religion

By B. C. PLOWRIGHT

Round Table Press, New York. $2.00

This volume was written by a London minister out of a deep sense that communism presents to Christianity "an entirely new challenge in the realm of practical action." No communist himself, the author has been driven to the conclusion that "what the communist seeks to accomplish is largely what the Christian fellowship ought to have been doing long ago."

The author finds the central meaning of the Kingdom in the principle of "community." He describes Jesus as ceasing to trust in any political community based on race, blood and self-interest for the inauguration of the Kingdom. He looked for a new type of community, based on faith in God and loyalty to himself, and organized on the basis of goodwill. "The Christian Fellowship" is the real community and in it the salvation of society is to be found.

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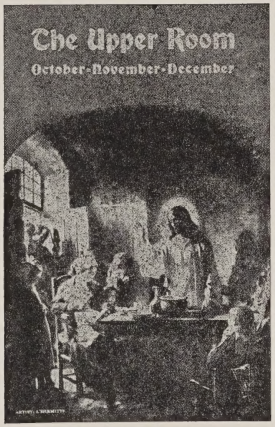

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What it would mean for the Church actually to be this community today is then outlined.

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This is too forthright a book to secure complete agreement from any reader, but it is one which will compel every reader to do vigorous thinking.

The Kingdom of God in America

By H. RICHARD NIEBUHR
Willett Clark & Co. $2.00

The "Kingdom of God" has been the dominant idea in American Christianity from the beginning, but is meaningless unless it is based on two great conceptions of the earlier American periods, viz., the "sovereignty of God" and the "reign of Christ." This is the keynote of this original and challenging historical study by one of the leading younger theological scholars of our country.

The Kingdom of God to which a John Cotton, a Roger Williams, a William Penn, a Jonathan Edwards, gave their loyalty was not simply an idealization of American culture or of political and economic interests; it was an eternal Kingdom to which all culture, politics, and economics must conform. The primary assumption of the early Protestants in America was the sovereignty and the initiative of God. But they were not thinking in Utopian terms of "building the Kingdom." They were too conscious of the sinfulness of human nature to assume that a fresh start with the right kind of social institutions would result in a perfect commonwealth. The Kingdom of God was not a society which men were to establish; it was rather "the living reality of God's present rule"—which men must obey.

In the second great period of American Christianity, an emphasis on the "reign of Christ," a reign of divine grace and love in men's hearts, was the most characteristic thing. This was the time of the Great Awakening and the series of revivals from Edwards to Finney.

"Romantic liberalism" largely lost the insistence on the divine sovereignty, easily "adjusted God to man," failed to see that reconciliation with the divine sovereign is the first necessity, and reduced Christ the Redeemer to Jesus the Teacher. Today, however, we see signs of a recovery of our true heritage and a revived awareness that there is "no way toward the coming Kingdom save the way taken by a sovereign God through the reign of Jesus Christ."

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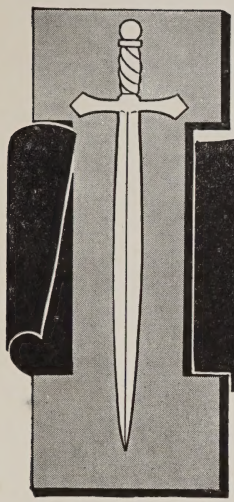

Yahweh

A NOVEL IN THE FORM OF AN AUTOBIOGRAPHY

by ROBERT MUNSON GREY

"My unbounded enthusiasm for Mr. Grey's novel is mixed with envy. I would rather have written I, YAHWEH than any book I have read in many years." Charles Clayton Morrison, Editor The Christian Century

THE audacity and magnificence of Mr. Grey's conception is measured by the fact that his novel is the autobiography of no less a personage than the God of the Western world, who was given to our civilization by the Jews of the Old Testament.

This God, Yahweh, is a very *human* God. He reflects man's moral insights and also man's compromises with evil and the lesser good. Molded by man, he rises only so high as man himself will let him—he goes up and down in history with human aspiration or the lack of it. The vast sweep of history, from the days of Abraham down to Hitler and the coronation of George VI of England in 1937, is portrayed as seen by Yahweh himself, the chief Actor in the dramatic episodes that have shaped the modern world. Each event is told, each character is presented, not as it appeared to men, but in the light of its effect upon Yahweh, the God of Western civilization.

The reader will see the contemporary world situation in a wholly new perspective. The book will provoke controversy as to its meaning for the nations, for religion, for human progress. It is a powerful drama of the spiritual history of the West and of the fate toward which modern civilization is rushing.

The author's style is lighted up with a humor now gentle, now cutting. His dramatic power is held under full control, leaving the reader haunted with cryptic meanings and never overwhelmed with gratuitous interpretation or moralizing. A true work of art, I, YAHWEH thrills the emotions and kindles the imagination.

Excerpts from Pre-publication Reviews

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L. O. HARTMAN, *Editor Zion's Herald.*—"This book will shake up the Christian world. The conservatives will regard it as atheistic and even blasphemous. The sponsors of the 'Finite God' will hail it with satisfaction as a new ally. Discerning men and women, however, will see in this daring novel something deeper."

GUY EMERY SHIPLER, *Editor The Churchman.*—"Done with artistry and alluring insight. Here is a story of religion, dramatic and potent, which blasts away vast areas of rock with which man has overlaid truth."

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ALBERT C. DIEFFENBACH, *The Boston Transcript.*—"It baffles, antagonizes, inspires and stimulates. . . . An extraordinary style. . . . Yahweh reflects shockingly the kind of people we actually are. . . . Before the simple Galilean who talks of a 'Father' stands Yahweh, your god and mine, discredited, embarrassed, yet always conscious that there is something higher to which he does not attain. . . . This remarkable story of mankind will be called sacrilegious by some persons who have not caught up with the truth about themselves and their god."

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VIDA D. SCUDDER, *Wellesley College.*—"Some readers may feel that the author is skating on thin ice, but to me he seems entirely reverent. I wonder whether he was inspired by the old Gnostic heresy which identified Jehovah with Satan? That has always been to me a tempting thought. The ironical passages in the book seem to me the best, as the delightful dealings of Hitler with Yahweh, and the irresistible account of the formulation of the Trinitarian doctrine."

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